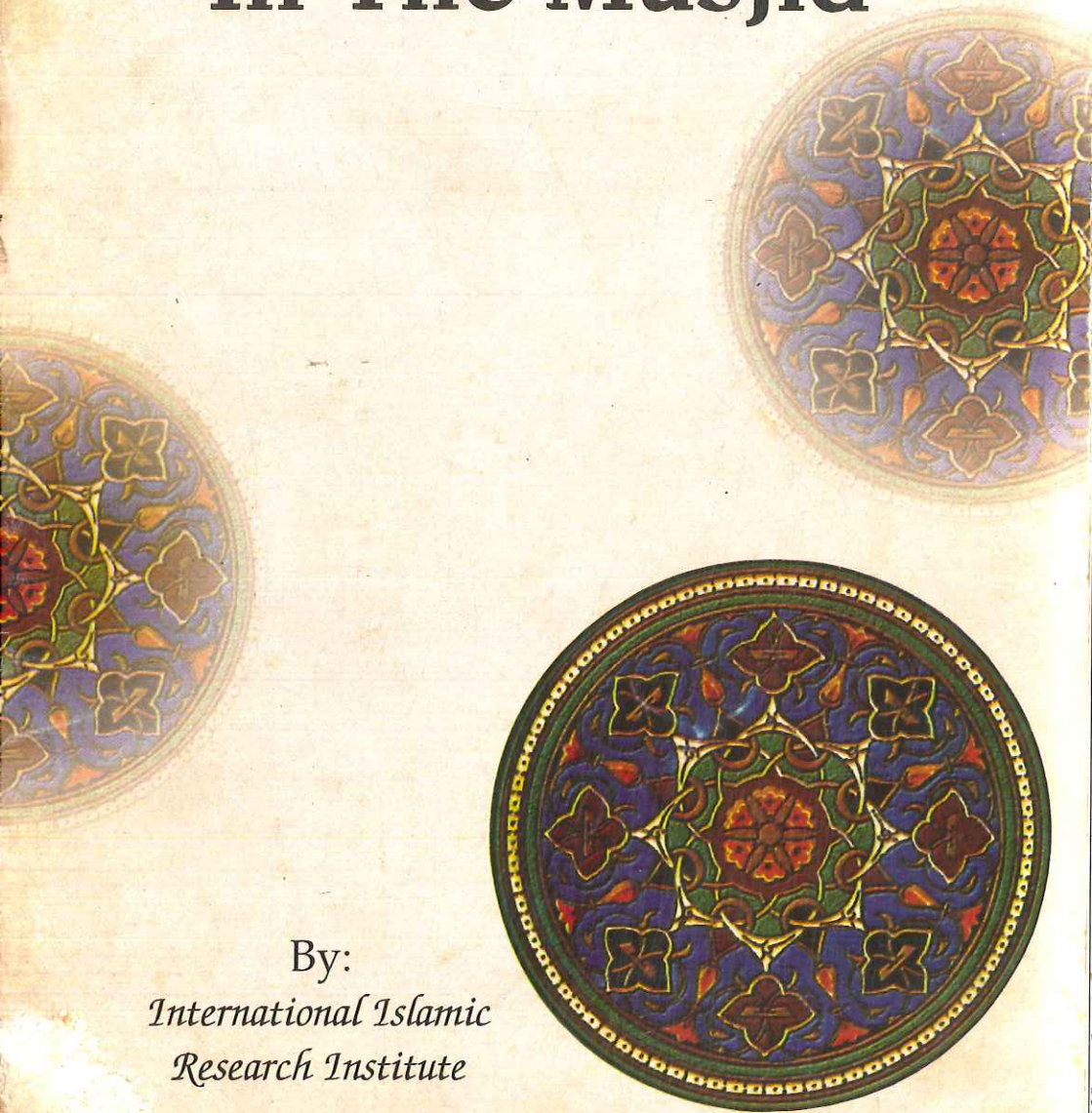


Impermissibility of Loud Zikr In The Musjid

By:

*International Islamic
Research Institute*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى
 سَيِّدِنَا وَسَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

A RIPOSTE TO THE LANGUID REPLY OF THE "SUNNI
 COUNCIL" TO MUFTI A.H.ELIAS, REGARDING

THE IMPERMISSIBILITY OF LOUD ZIKR

BY

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A certain Molvi Abdun Nabi Hamidi, who writes under the 'Sunni Ulama Council' has tried to present a reply to the pamphlet of Mufti A.H.Elias Saheb, regarding 'Loud Zikr'. As Ulama and upholders of the Deen-ul-Islam, we regard it as our sacred duty to defend this onslaught upon the Deen by the so-called "Sunnis". Although this reply is an extremely feeble attempt at trying to woo the unwary public into believing that Mufti Elias Saheb's pamphlet is incorrect and misleading, we intend to Insha-Allah, prove that Mufti Saheb's treatise is in fact the Haqq, and that the "Sunnis" is only trying to bolster their brand of Islam to the public.

A point worth mentioning is that if one carefully analyses the title of Mufti Saheb's pamphlet - "A time to reflect - -Where are **we going to ?**" - one may conclude that this treatise is directed at people who are on the verge of going astray. In our estimation, Mufti Saheb intended this pamphlet as advice for that group of Muslims, who are unfortunately heading in the wrong direction. It is directed at those persons who are among the 'Ahle Sunnat Wal Jamaat', who, due to some deviation are taking the wrong path and resorting to loud Zikr. Ironically, a reply to this pamphlet, comes from **"those that are already gone !"**

Before we even come to a rebuttal of the anaemic arguments of Molvi Hamidi, we wish to bring to your attention a clear-cut statement of SHIRK made by him. In the conclusion of his pamphlet he states "*Allah and His Rasool (sallallahu alaihi wasallam) know best.*" In the English language, the word "best" is the highest degree of comparison, for the words; "good", and "better". If we consider the Arabic language, the word "best" is equated to the Arabic word "A`lamu", which is also a word used as a degree of comparison. However, if the word "A`lamu" is used without the word "Min" or, if it does not show possession, then it denotes 'Superlative degree'. Hence, logically we conclude that the word "best" and its Arabic counterpart "A`lamu", are words used to show the highest form of excellence. In context of Molvi Hamidi's statement, he is attributing excellent and Perfect knowledge to Allah Ta`ala **AND** Nabi (sallallahu alaihi wasallam). Even the very basic lessons in Aqaaid (Islamic Beliefs) teach us that Perfect and Absolute Knowledge is attributed to ALLAH TA`ALA **ONLY**. We wholeheartedly accept that Nabi Muhammed (sallallahu alaihi wasallam) is the very best of Allah Ta`ala's creations, however, his knowledge is limited to only that which Allah Ta`ala has taught him. Nabi (sallallahu alaihi wasallam) himself said that on the day of Qiyaamah, he will be granted the honour by Allah Ta`ala, Most High, to intercede on behalf of the creation, and that he (sallallahu alaihi wasallam) will say such praises that he does not know of (in this life) - i.e. Allah Ta`ala will instil in him new words of praise. This proves that Nabi (sallallahu alaihi wasallam)'s knowledge is limited. Regarding the "Huroof-e-Muqatta`aat" in the Qur`aan Shareef, like "Alif Laam Meem", "Yaaseen" etc. The meanings of these words are **ONLY KNOWN TO ALLAH TA`ALA**. This also proves that Nabi (sallallahu alaihi wasallam)'s knowledge is limited.

How then can Molvi Hamidi (who proficies to be an Aalim) say that Rasool (sallallahu alaihi wasallam) knows best ? Is this not clear cut Shirk (i.e. ascribing partnership to Allah Ta`ala in His Divine Qualities) ? Were not the Christians led astray and cursed because they did the self-same thing of equating Hadhrat Isaa (alaihi salaam) to Allah Ta`ala ?

One may refer to any authoritative and reliable Kitaab of Tafseer, Fiqh or Fatwa and one will note the words : "Wallaahu A`lamu" (And Allah Ta`ala

knows best). In fact Shaami is replete with these words. Nowhere, will one find such words as mentioned by Molvi Hamidi in his pamphlet, except, of course from his cohorts of similar thinking.

This explains the corrupt beliefs of this deviant sect - the "Sunnis".

Regarding the 'challenge' at the end of their pamphlet, where they say: *"Those who ask for proof regarding Meelad, Faatiha, Urs and Salaami etc. - Should try another approach. Can they prove which Fardh, Waajib or Sunnah has been violated by these practice?"* This is an old trick i. e avoid the question and waylay the issue by asking another one. It stands to reason that if a person innovates something new in the Deen and claims it to be part of the Deen, which was unheard of from the predecessors, then he must produce proof to substantiate his claim. The kitaabs of Fiqh (Islamic Jurisprudence) are replete with proofs for every Mas`ala (ruling), further proving that any part of the Deen **must** be substantiated.

In the Shariah of Islam, there are four sources of proof; The Qur`aan Shareef, Sunnat, Ijma (consensus of the Sahabah, Tabi`een and the pious predecessors) and Qiyaas (Analogy based on sound principles). To date the Sunni sect has not yet been able to prove any of their evil Bid`as (innovations) from any source.

Everyone still has the right to ask : ***"What is your proof regarding Meelad, Urs etc. ?"***

Nevertheless, we say, at your Meelad and Urs functions, Salaat is discarded by many of the participants, **because** of their participation (those who attend can bear testimony to this). Shar`i Hijaab, which is Waajib, is openly violated. All these functions are not proven from the Sunnat of Nabi (sallallahu alaihi wasallam) and his illustrious Sahabah (radhiallahu anhum) . There you have it, a Fardh and Waajib duty is being discarded and an anti-Sunnah act is being perpetrated.

"OLD TRICK"

Since Mufti Elias's pamphlet does not anywhere refer to "Deobandis" and "Bareilvis", Molvi Hamidi has chosen to highlight this aspect. Hence, in keeping with the language understood with the presently misguided, we will

also use the same terms. In the reply to Mufti Saheb's treatise, the Deobandis are subtly struck at. One Deobandi's Kitaabs and Ulama are cited as proof **against** another Deobandi. **It is not surprising to note that an old and already worn-out trick of the Bareilvis is used, that is to quote statements out of context and to quote only portions of a text and leave out the rest.** This is vital in understanding the import of the writer. Which layman, or even Aalims, normally do not check to see if a correct reference was cited. This is the same method used by the hypocrites of Islaam who throughout history, misquoted one Muslim against another.

"LOUD ZIKR IS HARAAM !"

The following is reported in Shaami, which is an authoritative Hanafi Fiqh Kitaab:

✓ *"It is recorded in Fataawa Qaadhi Khaan that to recite Zikr aloud is **HARAAM**, because Hadhrat Ibn Mas'ood (radhiallahu anhu) ejected a group of people from the Musjid as they were reciting La Ilaha Illallahu and Durood aloud. And he (Ibn Mas'ood) remarked : 'I conclude that you are only **BID'ATEES**.'"*

M { The incident regarding Hadhrat Abdullah Ibn Mas'ood (radhiallahu anhu), where he expelled a group of people who were making loud Zikr in the Musjid is just **ONE** of the valuable points made by Mufti Elias Saheb in support of the contention, that loud Zikr is **Not Permissible** in the Musjid. This was clearly ignored in the reply made by Molvi Hamidi.

5 Furthermore Hadhrat Abdullah Ibn Mas'ood (radhiallahu anhu) said : "I take an oath upon that Being, besides whom, none else is worthy of worship, that there is no Surah or Aayat in the Qur'aan Shareef which I do not know the reason for it's revelation, that is in which condition and for which occasion it was revealed. And I do not know any person, who is more knowledgeable than I in the Qur'aan Shareef." [Bukhari, page 748, vol.2 / Muslim, page 293, vol.2].

✓ Imaam Nawawi (rahmatullahi alaihi) writes that Hadhrat Abdullah Ibn Mas'ood (radhiallahu anhu) was even more knowledgeable than the four Khalifahs in regard to the Qur'aan Shareef. [Sharah Muslim, page 293,

vol.2].

One should remember, that the basis of Imaam Abu Hanifah (rahmatullahi alaihi)'s Fiqh, is the knowledge and Fiqh of Hadhrat Abdullah Ibn Mas'ood (radhiallahu anhu). His rank was extremely high with regard to Tafseer and Fiqh.

Regarding Molvi Hamidi's feeble objections, Insha-Allah the following texts should disperse any doubts that may have been planted by the Bareilvis.

MOLVI HAMIDI'S ONE-LEGGED EXPLANATION

In his pamphlet, Molvi Hamidi quotes from Tafseer Roohul Bayaan and Khazin, that the Aayaat quoted by Mufti Elias Saheb in substantiation of soft Zikr, actually refer to Qiraat in Salaat. The two Aayaat are: *"And remember your Lord (make Zikr) in your heart with humility and fear, without raising your voices."* (Surah A'raaf)

"Call out to your Lord with humility and silently. Surely HE does not like the transgressors." (Surah A'raaf)

In reply to this we quote from two Tafseer kitaabs which are not only **completely accepted throughout the Muslim world**, but they are amongst the **most authentic Tafseer Kitaabs**. (Incidentally, they are not even written by Deoband Ulama).

TAFSEER IBN KATHEER states: "Allah Ta'ala is guiding His servants regarding those du'aas that they make regarding their worldly and Akhirah needs. Allah Ta'ala says: 'Call unto your Rabb with humility and softly'. It is said that the meaning of these words are: 'to be docile, humble, soft, silently and quietly.' **NO MENTION IS MADE TO SALAAT**, in the way Molvi Hamidi's Tafseers do. In fact, under the Tafseer of the Aayat 205 of Surah A'raaf, it is stated in Tafseer Ibn Katheer: "This (Aayat) refers to the era **before** the five times daily Salaat was ordained on the occasion of 'Israa' (Me'raaj), this is a Macci Aayat.."

In this Tafseer of Ibn Katheer (rahmatullahi alaihi), there are numerous citations of prominent persons where it is proven that these Aayaat refer **directly** to the virtue and preference of soft Zikr as opposed to loud Zikr.

In fact, Tafseer Ibn Katheer also negates, **without a shadow of doubt**, Molvi Hamidi's contention regarding the Hadith where Nabi (sallallahu alaihi wasallam) forbade the Sahabaha from making Zikr loudly.

"Oh people! Have mercy upon yourselves, you are not calling upon that being who is deaf or absent. You are calling upon that Being who is All-Hearing and close by (Omnipresent), and HE is with you (all the time)."
(Bukhari page 605 vol.2, Muslim page 346, vol.2)

As this Hadith was said during one of the expeditions, Molvi Hamidi states that it was done so as not to alert the Kuffaar. If this was the case, then surely Nabi (sallallahu alaihi wasallam) would have mentioned this amongst the other reasons he gave for not reciting Zikr loudly. In the Tafseer of this Aayat (55, Surah A' raaf), this Hadith is also quoted, in the second line of the Tafseer, **in substantiation to this Aayat**, further proving that soft Zikr was encouraged by Nabi (sallallahu alaihi wasallam) as well. If this Hadith was specifically referring to the specific battle, as averred by Molvi Hamidi, then **surely Hadhrat Ibn Katheer (rahmatullahi alaihi) would not have cited it, as the first Hadith under this Aayat.**

SURELY Hadhrat Ibn Katheer (rahmatullahi alaihi) who passed away in year 774 A.H., must surely have been aware regarding the correct interpretations of the Qur'aan Shareef and the Ahaadith.

Ask any student of Deeni Knowledge regarding the Tafseer of Ibn Katheer. It is one of the MOST AUTHENTIC TAFSEERS, where Ahaadith are cited in substantiation for almost every Aayat, where appropriate.

[For the above, and a detailed Tafseer of the Aayaat in question refer to TAFSEER IBN KATHEER, PAGES 205-6, 259-260, VOL.2 - Published by 'Daarul Khair' Dimishk, Beirut]

TAFSEER BAIDHAWI, which is also a widely accepted and authentic Tafseer kitaab, throughout the Muslim world, states with reference to the above Aayaat (55, Surah A' raaf): "That is with humility and softness, because surely, softness (in du'aa and Zikr) is a sign of sincerity."

Regarding Aayat 205, Surah A' raaf, it is stated in Baidhawi:

"The Aayat 'And remember your Rabb in your hearts..' is general in so far as Zikr is concerned, in Qiraat, du'aa and others besides these, or

it applies to the Muqtadi, that he should make soft Qiraat after the Imaam has completed his Qiraat, as is the Mazhab of Imaam Shaafi (rahmatullahi alaihi).” [Refer Tafseer Baidhawi, pages 342 and 373, vol. 1 -Printed by 'Daarul Kutubul Ilmia' - Beirut, Lebanon]

Here also we see that Imaam Baidhawi (who passed away 791 A.H.), does not mention the specific reference to Salaat regarding these Aayaat. In fact he also proves from these Aayaat that **general du`aa and Zikr are referred to in these Aayaat.**

Hadhrat Imaam Abu Hanifah Nu`maan bin Thaabit (rahmatullahi alaihi) {passed away 150A.H} has proclaimed Loud Zikr as being a Bid`a from this Aayat of the Qur`aan Shareef :

“Call out to your Lord with humility and silently. Surely HE does not like the transgressors.” (Surah A`raaf)

Allaama Sheikh Ebrahim Halbi Hanafi (rahmatullahi alaihi) {passed away 956 A.H.} states the following:

“Imaam Abu Hanifah said that our discussion is not regarding normal Zikr, because this is, at all times a preferred and encouraged act. In fact our discussion is regarding loud Zikr, and **loud Zikr is Bid`a**, because Allah Ta`ala says that we should call unto Him with humility and softly, except on those occasions which the Shariah has allowed. Hence, regarding those exceptions which have conflicting proofs, we use logical reasoning, and practice upon the original (i.e what has been conclusively proven). This is the precautionary course of action, as here the proofs are conclusive. This much also becomes clear (from this discussion), that there is no basis for those who prefer the opinion of the Saahibain (Imaams Abu Yusuf and Muhammed) (rahmatullahi alaihim) in this matter.” [Ghani`atul Mustamli, page 531-2 - printed by 'Rahimia', Deoband].

Haafiz Ibn Humaam Muhammed bin Abdul Waahid Hanafi (rahmatullahi alaihi) {passed away 861} writes:

“The 'Asl' (actual form) of Zikr is (that it should be) soft. To make it aloud is Bid`a. [Fathul Qadeer, page 430, vol.1 - printed in Egypt].

Allaama Alaa` uddeen Abu Bakr bin Mas` ood Alkaasaani Hanafi (rahmatullahi alaihi) {passed away 587 A.H.} states: "The 'Asl' in Zikr is softness, except those instances which the Shariah has excluded." [Al-Bada` i wa Sana` i, page 279, vol.1 [printed in Egypt].

WHAT ARE THESE INSTANCES.

Hadhrat Moulana Abdul Hay Lucknowi (rahmatullahi alaihi) {passed away 1304 A.H.} writes from Imaam Abu Hanifah (rahmatullahi alaihi) regarding the Takbeers of Eid Salaat:

"Imaam Saheb's proof is this that the 'Asl' in Zikr is softness, like Allah Ta` ala has ordered that His remembrance be made in the heart. The reciting of loud Zikr on the occasion of Eidul Adha is proven in the Shariah, hence this (permissibility) is restricted to this." [Umdatur Ri` aaya, page 246, vol.1].

Hadhrat Qaadhi Thanaawullah Paani Patti Hanafi (rahmatullahi alaihi), states the following in his lengthy Tafseer of this Aayat :

"Hence, there is a consensus of opinion of the Ulama that soft Zikr is preferred, and that loud Zikr is **BID`A**, except those instances where Zikr has been prescribed as being loud. For example, Azaan, Iqaamat, Takbeer-e-Tashreeq, the Takbeers of an Imaam when changing postures in Salaat, if there is a need for the Muqtadis (to correct the Imaam, Tasbeeh should be said), the Talbiyah of Hajj and other such instances." [Tafseer-e-Mazhari, page 408, vol.3]

The above proves that loud Zikr is **BID`A** at all times except those occasions which are excluded by the Shariah. In the (above cited) text, the words "Ijma`a" (there is a consensus) is clearly stated, however, mention was not made of those who had reached this consensus. This clarification is given to us by Hadhrat Qaadhi Saheb himself in the same Tafseer :

"The 'Asl' in Zikr is softness, and to make Zikr loudly is **BID`A**. Since there is a difference of opinion regarding the loudness of Zikr, we opt for the lesser of the two, and say that soft Zikr is better and preferred. Upon this (that soft Zikr is better), there is a consensus of opinion amongst the Sahabahs (radhiallahu anhum) and the Taabi` een (rahmatullahi alaihim).

According to the statement of Hadhrat Hassan Basri (rahmatullahi alaihi): "Soft Du`aa is seventy (70) times superior to loud Du`aa. There is no doubt that Muslims used to make great efforts in their du`aas, and their voices could not be heard. Their du`aas were between them and their Rabb". It is for this reason that Allah Ta`ala says: *"Call unto your Rabb with humility and softly."* Allah Ta`ala mentions the Zikr of a pious servant of His (Hadhrat Zakariyya (alaihi salaam), as being soft. This also proves the preference to soft Zikr. Hadhrat Sa`ad bin Abi Waqqaas (radhiallahu anhu) states that Nabi (sallallahu alaihi wasallam) said: "The best Zikr is (the one that is done) softly, and the best sustenance is that one which is sufficient." [Reported by Ahmed ibn Hibbaan and Baihaqi in "Sha`abul Imaan"] [Tafseer-e-Mazhari, page 408-9, vol.3]

✓ "Abu Ya`la reports from Hadhrat Aisha (radhiallahu anha), that she said, Nabi (sallallahu alaihi wasallam) said: *"The best Zikr is (that) soft Zikr, which even the Angels of protection (i.e. Kiraamin and Kaatibeen) cannot hear, it will be multiplied seventy times, on the day of Qiyaamah."* [Tafseer-e-Mazhari, page 410, vol.3]

Hadhrat Hassan Basri (rahmatullahi alaihi) - {who passed away in 110 A.H.} mentions in the kitaab 'Tazkiratul Huffaaz' on page 67: *"Soft Zikr is seventy (70) times more superior than loud Zikr."* The Hadith mentioned above also corroborates this.

Regarding the two Aayaat, i.e. *"Call out to your Lord with humility and silently. Surely HE does not like the transgressors"*, and *"When he (Hadhrat Zakariyya alaihi salaam) called out softly unto his Rabb"*, the following Tafseers state that these are proof for soft Zikr; **Tafseer Khazin, page 241, vol.2 - Misr print - NOTE THAT THIS IS THE SAME TAFSEER REFERRED TO BY HAMIDI, AND HERE THERE IS SUPPORT FOR SOFT ZIKR, NOTE ALSO THAT WE HAVE CITED PAGE AND VOLUME NUMBERS, WHICH HAMIDI HAS NOT DONE - Tafseer Roohul Ma`ani, page 139, vol.8 - Misr print, Tafseer Ibn Katheer, page 221, vol.2, Tafseer Kabeer, page 131, vol.13 - Misr print.**

✓ The following is also reported in Tafseer Kabeer: *"Nabi (sallallahu alaihi wasallam) said: 'One silent du`aa is seventy times more superior than one loud du`aa.'* and he (sallallahu alaihi wasallam) also said: *'The best Zikr is (the one*

that is done) softly, and the best sustenance is that one which is sufficient'."
[page 131, vol.13] ✓

AN OBJECTION RAISED BY MUFTI AHMED YAAR KHAAN BAREILVI (HAMIDI'S SENIOR) AND THE REPLY

Mufti Ahmed Yaar Khaan (Bareilvi) has given the following proofs for the above quoted Aayaat: "Firstly, the Aayat refers to du`aa, and not to other Zikrullahs. And to make du`aa softly is better, so that one may achieve total sincerity." [Jaa-al- Haq, page 337]

Thereafter, he quotes from Tafseers Roohul Bayaan and Khazin, which actually *substantiate our claim*.

OUR REPLY

Firstly; Faqhi-ul-Ummat Hadhrat Imaam Abu Hanifah (rahmatullahi alaihi) has also taken Zikr to be meant by this Aayat. Does he (Mufti Ahmed Khaan Bareilvi) then regard this proof of Imaam Saheb's to be true or false? He may judge.

Is not sincerity also desired in Zikr as it is in du`aa?

Secondly; Some of the Mufasssireen (commentators of the Qur`aan Shareef), like Qaadhi Thanaawullah etc. have taken the meaning of the word 'Ud`u' (make du`aa)-(which appears in the Aayat), to be "Uzkuru" (make Zikr). What comment has Mufti Ahmed Khaan, regarding this?

Mufti Ahmed Yaar Khaan further states: "Secondly, (The Aayat) Could mean that at some times the Zikrullah is better if read softly, that is the word "Ud`u" refers to Zikrullah. And this is Mustahab, and this too, only at some times." [Jaa-al-Haq, page 337]. Thereafter he again quotes a passage from Tafseer Khazin, which we will not mention here as it has to do with general Ibaadaat and obedience, and it has no relevance to the subject at hand.

In this text of his, Mufti Ahmed Yaar has conceded that the word "Ud`u" refers to Zikrullah, however, here too he has not made use of his intelligence.

Firstly, why did he only single out Zikrullah from this Aayat? Why did he not include du`aa etc.?

Secondly, a general order (in the Qur`aan Shareef) denotes Wujoob (compulsion).

Hadhrat Sheikh Ahmed Al-Khafi (passed away in 1130 A.H.) Writes :

"An Amr (order) necessitates Wujoob (compulsion), according to most (of the Faqhis)" [Nurul Anwaar, page 31]

What possessed Mufti Ahmed Yaar to place a ruling of Istihbaab (to be Mustahab), upon the Aayat in question (regarding soft Zikr)?

Hadhrat Imaam Abu Hanifah (rahmatullahi alaihi) has placed the ruling of Bid`a to loud Zikr, as it is contradictory to the Aayat. This also clarifies the point that an order (in the Qur`aan Shareef) necessitates compulsion, and not Istihbaab (optional). A thing can only be a Bid`a if it is contrary to the order of Allah Ta`ala. An act contrary to an optional act is not termed a Bid`a.

Thirdly, Mufti Ahmed Yaar says: "At some times the Zikrullah is better if read softly", then this is also a sign of his being ignorant of the principles of Hanafi jurisprudence (Fiqh). Because according to them (Hanafis), the actual and desired mode (Asl) of Zikr and Du`aa is softness, and that thing which is based upon the Asl, is not considered for "some times", it is to be effected at all times. Yes, the opposite of soft Zikr, (i.e. loud Zikr), will be considered at some times, and these times are specified by the Shariah, which as the occasion arises will be recited in this mode (i.e. aloud).

Hadhrat Shah Muhammed Ishaq Dehlwi (rahmatullahi alaihi) (passed away 1262 A.H.), the grandson of Hadhrat Shah Abdul Azeez Muhaddith Dehlwi (rahmatullahi alaihi) (passed away 1239 A.H.), clarifies this Mas`ala, in question and answer form. He writes:

"QUESTION 75 - Is loud Zikr permissible or not in the Shariah? Is it a sin? If so, then what type of sin?

ANSWER - Loud Zikr according to the Hanafi Mazhab is a BID`A, except those instances where the Shariah has allowed it, for example, Azaan etc. In these instances it is not Bid`a to recite it loudly, whereas at other times it is a Bid`a. It is reported in Fathul Qadeer, "The Asl of Zikr is that it should

be silent, and its loud recital is Bid`a." In those instances where the Fuqaha (Islamic Jurists) have stated something as Bid`a, they intend thereby Bid`a Sayyi`a (evil Bid`a). The reason for Imaam Abu Hanifah (rahmatullahi alaihi) 's ruling that loud Zikr is Bid`a, is stated in the commentary of Hidayah, "Ghaayatul Bayaan". It is written: "It is Bid`a to recite Takbeer in a loud voice, because it is stated in the Qur`aan Shareef that you should call unto your Rabb with humility and silently." It is stated in another commentary of Hidayah, "Kifaya": "It is Bid`a to say Takbeer in a loud voice, except those instances where the Shariah has specified an exception. 1. Imaam Qaadhi Khaan (rahmatullahi alaihi) has explicitly stated in his Fatwa, that to recite Takbeer in a loud voice is Bid`a. 2. The author of "Musaffa" has also followed suit (in giving the same Fatwa). 3. It is stated in Fataawa Allaamia that the Sufia are prevented from raising their voices and from applauding. 4. It is stated in the commentary of "Tuhfa" - i.e. "Bahriyyatul Mughni", that those persons who claim to be Sufis, should be prevented from such actions. 5. It is stated in "Burhaan", which is the commentary of "Mawaahibur Rahman", that to recite Zikr in a loud voice is Bid`a, because this is contrary to the Aayat of Allah Ta`ala; 'And you should remember your Rabb in your hearts, with humility and silently, and be not loud in speech.' And Nabi (sallallahu alaihi wasallam) said that the best Zikr is the silent one. Hence, one should suffice thereupon (loud Zikr) only on such occasions where the Shariah has allowed it. And verily the Zikr on Eid-ul-Adha is meant to be loud. 6. It appears in the treatise of Allaama Muhammed Aabidul Asadi Ansaari (rahmatullahi alaihi): "Those Ahadith where loud Zikr is established, it was done so for the reason of Taleem (educating the masses). This is established in the writings of Mullah Ali Qaari (rahmatullahi alaihi), in "Mirqaat", which is the commentary of "Mishkaat". Whoever wishes he may refer to it." [Mi atu Masaa`il, page 94-5-6, printed by Mutaftaa`i - Muhammed Hussein Khaan 1383 A.H.]

Regarding the Hadith, where Nabi (sallallahu alaihi wasallam) told the Sahabahs during the expedition of Khaibar, that they should lower their voices when making Takbeer, Imaam Muhyu Deen Abu Zakariyya Nawawi (rahmatullahi alaihi) (passed away 676 A.H.), states in the commentary:

"This Hadith proves that if there is no need for raising the voice, Zikr should be read softly, because soft Zikr indicates a greater sense of humility and submissiveness. Yes, if there is a need to recite Zikr in a loud voice, then it should be recited loudly, as it is mentioned in the Ahaadith." [Sharah Muslim, page 346, vol.2]

Allaama Badruddeen Mahmood Ibn Ahmed Al-Aini Hanafi (rahmatullahi alaihi) (passed away 855 A.H.), states in a commentary to the Hadith:

"The crux of the matter is that Nabi (sallallahu alaihi wasallam) regarded as Makrooh, the recital of loud du`aa and Zikr." [Umdatul Qaari, page 244, vol.14 - Misr print]

Allaama Aini has stated the loud recital of du`aa and Zikr as being Makrooh because Nabi (sallallahu alaihi wasallam) regarded it as Makrooh, hence he prevented it's loud recital. Since, Nabi (sallallahu alaihi wasallam) has regarded the loud recital of du`aa and Zikr as being Makrooh, then why should the Salf-e-Saaliheen (Pious Predecessors) not also regard it as such? Haafiz Abul Fadhl Ahmed bin Ali bin Hajar Asqalaani Shaafi (rahmatullahi alaihi) (passed away 852 A.H.) states regarding this Hadith:

"Imaam Tibri mentioned that this Hadith proves that to recite Zikr and du`aa in a loud voice is Makrooh. The Sahabah-e-Kiraam (radhiallahu anhum), the Taabi`een (rahmatullahi alaihim) and most of the Salf regarded it as such (i.e. Makrooh-e-Tahrimi)."

Consider carefully, if Nabi (sallallahu alaihi wasallam), the majority of the Sahabah-e-Kiraam (radhiallahu anhum) and the Taabi`een (rahmatullahi alaihim) regarded the loud recitation of du`aa and Zikr to be Makrooh-e-Tahrimi, who then, in this belated age can consider it permissible and acceptable?

Regarding the impermissibility of loud Zikr, if we refer to the above three citations by the extremely reliable and authentic luminaries of our Deen (ask any good student of Deen regarding them), then we see that **general loud Zikr**, is referred to. No mention is made regarding the intensity of the loudness.

Regarding the Fatwa presented by Molvi Hamidi, as mentioned earlier, is the trait of the "Sunni" bida`tees, **He has presented the Fatwa of Moulana Rashid Ahmed Gangohi (rahmatullahi alaihi) in an extremely misleading and incomplete fashion.** The correct Fatwa of Hadhrat Moulana Gangohi (rahmatullahi alaihi) is presented in **context** hereunder:

"Question: *Is loud Zikr according to the Hanafi Mazhab permissible or impermissible?*

Answer: *There is a difference of opinion in the mas`ala regarding loud Zikr in the kitaabs of Hanafi Fiqh. Some regard it as Makrooh, on such occasions where it is not warranted, while others regard it as Jaa`iz (permissible), and this is the preferred option. It would not be beneficial to seek the proof for this as there is a difference of opinion, so now who can draw an opinion from here? However, the proof (for loud Zikr) is this, that Allah Ta`ala says: "Remember your Rabb in your heart, with humility and softly, and do not be loud.." - The words "do not be loud" also refers to loud Zikr, but of the lowest intensity. Nabi (sallallahu alaihi wasallam) said: "Have mercy upon your souls...." " [Fataawa Rashidia, page 54, vol.1 - Delhi print]*

In the above text, Moulana Rashid Ahmed Gangohi (rahmatullahi alaihi) refers to the difference of opinion amongst the Hanafi Ulama, and he also clarifies this point that **the loud Zikr which is proven (by some) from this Aayat is (not very loud nor medium pitch in loudness), in fact it is that loudness which is of the lowest intensity.**

The renowned Imaam Abul Hasan Ubaidullah bin Hussein Karghi Hanafi (rahmatullahi alaihi) (passed away 340 A.H.) states: *"The lowest (intensity of) Loud Zikr, is such that one can hear himself.."* [Hidaya, page 98, vol.1]

From this text we note that the lowest pitch of loud Zikr is such that one can only hear oneself. In essence, the difference which exists is only a minor one, where according to Mufti Gangohi (rahmatullahi alaihi), the Aayat denotes the softest pitch of loud Zikr and according to Imaam Abu Hanifah (rahmatullahi alaihi) it denotes silent Zikr. The import of both is one and the same. The difference is only in the interpretation of the words. As an Arab poet beautifully puts it:

"Our texts are different(varying), but Your beauty (Oh Allah) is One.

And each one of them (our varying texts), lead to Your Beauty."

Imaam Shamsud Deen Qahstani Hanafi (rahmatullahi alaihi) (passed away 953 A.H.) Explains the lowest pitch of loud Zikr in the following way, that if an Imaam (is reading) then, his lowest pitch would be such that, others besides himself can also hear him. If one is a Munfarid (reading alone), then for the lowest form of loud would be that he can hear himself. Further on he writes: "If he (Munfarid) has let two other persons hear him, then this is regarded as the highest pitch of loudness, as it is reported in "Khazana" (name of kitaab)" ✓

He also writes:

"However it is reported in "Mabsoot" and "Kirmaani" etc. , that the highest pitch of loudness for the Munfarid is that he hears himself." [Jaami' ur Rumooz, page 74, vol.1] ✓

The above cited statements should open the eyes of all and sundry, to note that according to the definitions of the Fuqaha-e-Kiraam (rahmatullahi alaihim), the lowest pitch of **loud** is actually **soft and silent**. MISS

NOTE : WHEREVER THERE APPEARS A PERMISSIBILITY OF LOUD ZIKR FROM THE TEXTS OF MOULANA RASHID AHMED GANGOHI (rahmatullahi alaihi), WE NOTE FROM HIS OWN CLARIFICATIONS THAT HE IS REFERRING TO THE **LOWEST PITCH** OF LOUDNESS. WHOEVER WISHES TO INTERPRET HIS FATWAS TO THE CONTRARY (I.E. GENERAL LOUDNESS), THEN THIS IS THE RESULT OF THEIR OWN IMPRUDENCE, AND IS DONE TO SUIT THEIR OWN WHIMS, WHICH IS NOT EVEN WORTH THE CONSIDERATION OF THE TRUE KNOWLEDGEABLE ONES. MUFTI GANGOHI (rahmatullahi alaihi) HAS ALSO, IN THIS WAY RECONCILED THE (SLIGHT) DIFFERENCE OF OPINION BETWEEN THE FUQAHAA.

Those who have said that loud Zikr is Makrooh, it is regarding those instances where it is not proven conclusively from the Shariah. Here is meant both, high and medium pitch, loudness, that is so as not to cause inconvenience to those who are performing Salaat, sleeping, sick or studying. And those who have granted permissibility for loud Zikr, they refer to the

lowest pitch of loudness, where the reciter can hear himself, and there is no form of inconvenience to others. Mufti Gangohi (rahmatullahi alaihi) has given preference to the latter view. This reconciliation of his cannot be discarded. *Hence, wherever, Moulana Hamidi has indicated that the Hanafi or Deobandi Ulama granted permission for loud Zikr, he is actually supporting our view, and not opposing it (i.e. in the light of all the above mentioned, which, incidentally is conclusively proven from reliable and authentic sources, of which ALL are given detail references).*

Regarding the claim made that this Hadith (quoted above) was said by Nabi (sallallahu alaihi wasallam) so that the loud Zikr made by the Sahabahs was not to alert the enemy. We concede, that this is mentioned in some of the kitaabs as a reason, however, to aver that this is the **only** reason, is far from the truth, if we keep the words of the Hadith in front of us.

Firstly, there are no clear and explicit words of Nabi (sallallahu alaihi wasallam) which indicate that this is the reason for his prohibiting them to recite the Takbeer loudly. In fact, to the contrary, there are definite reasons given in the Hadith by Nabi (sallallahu alaihi wasallam) which indicate the prohibition of loud Zikr, i.e they should have mercy on their souls, their Rabb is neither deaf nor absent, they are calling One who is All-Hearing and close-by, and that *that* Being (which they are calling to) is with them. Why then, are all these reasons ignored and one remote reason sought to bolster their nefarious purposes? Anyway, what good and need is there to even cite this reason?

Secondly, if there was any clear and explicit indication that this Hadith was said by Nabi (sallallahu alaihi wasallam) **on or even near** the battlefield, where the loud recitation of Takbeer would be heard or alert the enemy, then too we may accept and verify it. However, there is no such indication in the Hadith, in fact this much *is* proven from the Hadith that it was said *whilst they were on the way*. This Hadith is reported in Bukhari Shareef five (5) times. In one of the narrations it is stated that Nabi (sallallahu alaihi wasallam) was *departing for or (the narrator has a doubt) he was on his way to Khaibar*, and when they came to a particular field then the Sahabahs raised their voices in **Takbeer** [page 605, vol.2].

In another narration, the Sahabahs (radhiallahu anhum) mention that they were with Nabi (sallallahu alaihi wasallam) accompanying him (sallallahu alaihi wasallam) on a journey, and when they ascended a high plain they recited **Takbeer** (loudly) [page 944 and 1099, vol.2].

In another narration, it is reported that Nabi (sallallahu alaihi wasallam) was entering a valley, and another person was also climbing the valley, and he (latter) raised his voice (in **Takbeer**) [page 948, vol.2].

In another narration it is reported, that we (Sahabahs) were with Nabi (sallallahu alaihi wasallam) on a journey, *"Then we began, to recite **Takbeer** loudly whenever we ascended a high place or descended a low place or into a valley."* [page 978, vol.2]

These narrations clearly indicate that there is prohibition from raising the voice in **Takbeer**, and loud Zikr. This (prohibition) was not made at Khaibar, in fact it was made on the way to Khaibar. Khaibar is 20 miles away from Madinah Tayyibah [Seeratun Nabi, page 436, vol.1]. There is no record (in the books of History), of any powerful enemy which existed on this road to Khaibar, from which the Muslim army (least of all a Muslim army of 1600 soldiers) needed to be wary of. There was no need for the Muslims to lower their voices out of fear of alerting any enemy on the way to Khaibar. Hence, to use such a flimsy excuse to explain away this Hadith, carries no weight.

ANOTHER HADITH

Hadhrat Sa`ad bin Abi Waqqas (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said:

"The best Zikr is that one which is recited softly, and the best sustenance is that one which is sufficient (for one's necessities)." [Masnad Ahmed, page 172, vol.1 / Mawaaridu Dham`aan, page 577 / Baihaqi - as reported in Tafseer Mazhari, page 409, vol.3]

Hadhrat Moulana Rashid Gangohi (rahmatullahi alaihi) answered a question regarding loud Zikr in the Musjid as follows:

"Question: Those Sufis who, after the Maghrib Salaat, gather in groups in the Musjid, and they jump and shout. Is this gathering in the Musjid and

reciting of Zikr (loudly), permissible or not? Is it permissible to recite poems etc. with enthusiasm and fervour in the Musjid, permissible or not?

Answer: *Some Ulama have stated that raising the voice in the Musjid, even for Zikr, is Makrooh. Not to hold such gatherings in the Musjid is better."*

[Fataawa Rashidia, page 215-6]

Those who are following in the footsteps of the Sufis, especially Deoband-linked Ulama, should consider and keep in mind the advice and Mashwera of the late Mufti Gangohi (rahmatullahi alaihi). A person who strays from the path of the pious predecessors, is easily misled by the evil Naffs and shaitaan. May Allah Ta'ala save all the Muslims from the evil tricks of the Naffs and shaitaan.

RAISING OF THE VOICE IN THE MUSJID

Hadhrat Saa'ib bin Yazid (radhiallahu anhu) says that once he was sitting in Musjid-e-Nabawi (sallallahu alaihi wasallam) when someone threw a few pebbles in his direction. When he looked up he saw that it was Hadhrat Umar (radhiallahu anhu), who told him to call a certain two persons to him. When the two were brought in front of him, they were asked from which tribe and family they belonged. (The narrator doubts, and says that they were probably) asked from where they came. They said that they were inhabitants of Taaif. Hadhrat Umar (radhiallahu anhu) told them that if they were from Madinah Tayyibah, then he would have punished them, because: ***"You raised your voices in the Musjid of Nabi (sallallahu alaihi wasallam)."***
[Bukhari Shareef, page 67, vol.1]

Hadhrat Abu Huraira (radhiallahu anhu) narrates a Hadith where Nabi (sallallahu alaihi wasallam) stated 15 signs of Qiyaamah, and he (sallallahu alaihi wasallam) said that they (these signs) will surely transpire. One of these signs are:

"Voices will be raised in the Masaajid." [Mishkaat Shareef, page 470, vol.2 - from Tirmidhi, page 44, vol.2]

Regarding this Hadith, Mullah Ali Qaari Hanafi (rahmatullahi alaihi) (passed away 1014A.H.), made the following commentary:

"Some of our Ulama have clearly stated that to raise the voice in the Masjid is HARAAM, even if it is for Zikr." [Mirqaat, page 171, vo.1 - Multaan print]

Allaama Ala`ud Deen Muhammed bin Ali Hanafi (rahmatullahi alaihi) (passed away 1088 A.H.), writes the following under the Adaabs (etiquettes) of the Masjid:

"To ask (for something) in the Masjid is HARAAM, and to give (something) is Makrooh. Similarly, to look for a lost item in the Masjid (is Makrooh). To recite poems in the Masjid is also Makrooh, unless they are for advice. Similarly, to recite loud Zikr in the Masjid is HARAAM, except for those who are seeking Ilm or Fiqh (i.e. for students of Deen, if they are learning in the Masjid)." [Durrul Mukhtaar with the Sharah Raddul Mukhtaar, page 617, vol.1, Misr print]

Hadhrat Ma`az bin Jabal (radhiallahu anhu) reported that Nabi (sallallahu alaihi wasallam) said: ***"Keep your children and your insane persons away from the Masaajid, also (keep) your buying, selling, quarrels and RAISED VOICES (away from the Masaajid)."*** [Al-Kabeeri, page 566-7 - Musannif Abdur Razzak, page 442, vol.1 - Beirut print]

Alaama Sayyid Mahmood Aaloosi Hanafi (rahmatullahi alaihi) (passed away 1270 A.H.), mentioned the following regarding loud Zikr:

"You see many persons, from amongst your era, who yell when they make du`aa, especially in gatherings (in the Masaajid), to such an extent that they make them (du`aas) poetic. They holler to such an extent that ears even get clogged. They are (blissfully) unaware that they have perpetrated two (2) Bid`as. One is to raise the voice in du`aa, and the other is to raise the voice in the Masjid." [Roohul Ma`aani, page 139, vol.8]

This statement of Alaama Aaloosi (rahmatullahi alaihi) was made about 150 years ago. We assume that during that era there were no loudspeakers; if he had to be present today to see our present situations, Allah Ta`ala knows best what would have been his reaction would have been !

Haafiz Ibn Taymia Hanbali (rahmatullahi alaihi) (passed away 728 A.H.), writes:

"It is forbidden to raise the voice in the Musjid, it is especially worse to do so in Musjid-e-Nabawi (sallallahu alaihi wasallam)." [Manaasikul Hajj, page 36 - Misr print]

Generally, Zikr is made loudly in the Masaajid, for name and fame, and to bolster one's own faction (sect), and to degrade persons of other beliefs. Imaam Ebrahim bin Moosa Shaatbi Maaliki (rahmatullahi alaihi) (passed away 790 A.H.), said in complaint of the same:

"However, to raise the voices in the Masaajid, which is done to highlight altercations in Deen, is a Bid'a.." [Al-I'tisaam, page 79, vol.2 - Misr print]

Imaam Haafizud Deen Muhammed bin Muhammed Bazazi Hanafi (rahmatullahi alaihi) (passed away 827 A.H.) Writes:

"It is stated in Fataawa Qaadhi Khaan, that to raise the voice in Zikr in the Musjid is HARAAM. The following incident is authentically reported from Hadhrat Abdullah ibn Mas'ood (radhiallahu anhu), that he heard some people who were gathered in the Musjid reciting Laa Ilaaha Illallahu and Durood Shareef loudly. Hadhrat Abdullah Ibn Mas'ood (radhiallahu anhu) went to them and said: 'We did not witness such an act during the time of Nabi (sallallahu alaihi wasallam), and I regard you as Bid'atees.' He repeated this again and again until he ejected them from the Musjid." [Fataawa Bazazia, page 375, vol.3]

From this we learn that to raise the voice in the Musjid in Zikr or Durood Shareef is **BID`A** according to Hadhrat Ibn Mas'ood (radhiallahu anhu). He ejected a group who were reciting Zikr and Durood loudly in the Musjid and he labelled them Bid'atees. The high status and rank enjoyed by Hadhrat Abdullah ibn Mas'ood (radhiallahu anhu) over the other Sahabahs in so far as Tafseer, Fiqh and knowledge is concerned, is as clear as daylight. Nabi (sallallahu alaihi wasallam) once said: **"That thing which Ibn Mas'ood prefers for you, I too prefer the same for you and I am pleased with it."** [Mustadrak, page 319, vol.3]

It appears in another narration that Nabi (sallallahu alaihi wasallam) said: "That thing which Ibn Mas'ood prefers for my Ummat, I am pleased with it." (Mustadrak, page 317, vol.3]

Nabi (sallallahu alaihi wasallam) also said: "That thing which Abdullah ibn Mas'ood does not approve of, I too disapprove of that thing for you." [Al-Isti'aab, page 359, vol.1]

It is evidently clear how much Nabi (sallallahu alaihi wasallam) had placed his trust and confidence in Hadhrat Abdullah ibn Mas'ood (radhiallahu anhu).

Hadhrat Abdullah ibn Mas'ood (radhiallahu anhu) gives the following golden advices, which is recorded in Mishkaat Shareef:

"Hadhrat Abdullah ibn Mas'ood (radhiallahu anhu) said: 'If any of you wish to follow in the footsteps of someone, then you should follow in the footsteps of those pious persons who had already passed away, because there is no guarantee that a living person will not fall into Fitnah. Those persons (who you should follow) are the companions of Nabi (sallallahu alaihi wasallam). They are the best of this Ummat. Their hearts were pure and they were very deep in knowledge. They were extremely forthright. Allah Ta'ala had specially chosen them for the companionship of His Nabi. They were appointed for the establishment of this Deen. You should recognise their virtue and follow in their footsteps. Hold on firmly, upon whatever you have the ability to, from their character and habits, because surely they were guided aright. Narrated by Razeen" [Mishkaat, page 32, vol.1]

Hadhrat Mullah Ali Qaari Hanafi (rahmatullahi alaihi) stated in commenting upon this Hadith that *"the Sahabahs (radhiallahu anhum) never recited Zikr and Durood Shareef, in loud voices. They also never gathered for this purpose in the Masjid or in their homes."* [Mirqaat, page 214, vol.1]

Moulana Sayyid Muhammed Anwar Shah Kashmeeri (rahmatullahi alaihi) (passed away 1352 A.H.) States that *to raise the voice in Zikr in the Masjid is HARAAM*. He states this, by quoting Mullah Ali Qaari (rahmatullahi alaihi). [Urfush Shazi, page 120]

Moulana Muhammed Yusuf Binori (rahmatullahi alaihi) also clearly mentions the prohibition of raising the voice in Zikr in the Musjid. [Ma'arifus Sunan, page 304, vol.2]

Hadhrat Mullah Ali Qaari (rahmatullahi alaihi) states:

"Imaam Abu Hanifah (rahmatullahi alaihi)'s Mazhab (school of thought) was this that it is MAKROOH to raise the voice in the Musjid, even if it is for Zikr. Yes, he had given permission for conducting Deeni lessons in the Musjid, if it does not disturb the Musallees, or if no Salaat is taking place in that Musjid (at that time)." [Mirqaat, page 223, vol.2 - Imdadia Multaan print]

WHAT IS MEANT BY THE WORD "MAKROOH" AS IT APPEARS IN A KITAAB

Hadhrat Imaam Abu Yusuf (rahmatullahi alaihi) asked Imaam Abu Hanifah (rahmatullahi alaihi):

"When you say that you understand something to be "Makrooh", what do you mean thereby?" Imaam Abu Hanifah (rahmatullahi alaihi) replied:

"AT-TAHREEM - (i.e. When I say "Makrooh" I mean HARAAM)." [Hidaya, page 172, vol.4]

The author of "Hidaya" states that it has been firmly established from Imaam Muhammed (rahmatullahi alaihi) that *he regards "Makrooh" to mean HARAAM.*

Imaams Abu Hanifah and Abu Yusuf (rahmatullahi alaihim) said:

"It (Makrooh) is the closest to Haraam." [Hidaya, page 185, vol.4]

Hadhrat Mujaddid Alf Thaani (rahmatullahi alaihi) states:

"That Makrooh which comes in opposition to Mubaah (permissible), it denotes MAKROOH-E-TAHRIMI." [Maktoob, page 29, Daftar Awwal, first part, page 79 - Lahore print]

CONCLUSION

Insha-Allah, the above should comfortably convince an un-biassed reader regarding the **FACT THAT LOUD ZIKR IS BID'A.**

ALHAMDULILLAH, WE HAVE CONCLUSIVELY PROVEN THAT LOUD ZIKR, AS IS PRACTISED AND IN VOGUE PRESENTLY AMONGST THE AHLE-BID`A BAREILVIS ("SUNNIS") AND SOME OF THE MISGUIDED DEOBANDIS IS *AN EVIL BID`A, AND IT IS (CLOSE TO) HARAAM*.

Wherever there appears consent for loud Zikr in any "Deobandi" kitaab, it applies to that loud Zikr which is of the LOWEST PITCH (in loudness), that is, SOFT ZIKR. We, and we are quite certain Mufti Elias Saheb as well, accede to this, that the lowest pitch of loud Zikr (where the reciter can only hear himself) is permissible and acceptable. This Zikr permissible .

Nevertheless, as we note from some Ahaadith, silent Zikr, where not even the angels that are deputed to write one's deeds can hear, is the most meritorious.

The thrust of Molvi Hamidi's pamphlet evolves around repeatedly squabbling about Deobandi Fatwas, and the inability of other Deobandis to understand the same.

We have explained and outlined in detail, the Fatwa given by Moulana Rashid Ahmed Gangohi (rahmatullahi alaihi), and how it actually supports our claim that *LOUD ZIKR AS PRACTISED TODAY BY THE AHLE-BID`A IS IMPERMISSIBLE*.

Nowhere in his pamphlet does Molvi Hamidi give *SOLID, AUTHENTIC AND RELIABLE PROOF* regarding his claim. He unsuccessfully tried to quote Deobandi sources to support a Bareilvi belief, by piercing it out of context. This treatise of ours is, Alhamdulillah replete with *SOLID, RELIABLE, AUTHENTIC PROOFS, AND WE HAVE, AT EVERY INSTANCE PROVIDED REFERENCES*.

NOTE, THAT WE HAVE NOT ONLY GIVEN THE NAMES OF KITAABS, BUT UNLIKE MOLVI HAMIDI, WE HAVE GIVEN PAGE NUMBERS AND VOLUMES WHERE APPLICABLE.

At the end of his pamphlet, Molvi Hamidi tries unsuccessfully, again to substantiate the vile and un-Islamic practices of the Ahle Bid`a group.

Regarding Bid`a, Nabi (sallallahu alaihi wasallam) said :

"EVERY ACT OF BID'A IS ASTRAY" [Muslim Shareef, page 285, vol.1 / Mishkaat, page 27, vol.1]

Nabi (sallallahu alaihi wasallam) also said:

"EVERYTHING THAT IS ASTRAY WILL BE IN THE FIRE (OF JAHANNAM)." [Nisai, page 179, vol.1]

The baffled Molvi Hamidi quotes from Sheikh Muhaddith Dehlwi (rahmatullahi alaihi): "Whoever invents an opinion in the Deen, which is not from the Deen that opinion is rejected."

Thereafter the poor fellow (Molvi Hamidi), states: "From the above explanation we understand that something which is not mentioned is no basis for it being considered Haraam or bad bidat. In fact ruling of it being Haraam or bad bidat will only be justified if it is opposed to Shariah or changes it, for example, if it removes any Fardh, Waajib or Sunnah and takes it place."

Can you image how much worse it is to believe the permissibility of some things without any bonafide proof.

THE SHARIAH IS BASED ON FOUR SOURCES : QUR'AAN SHAREEF, SUNNAT, IJMA AND QIYAAS.

THE SHARIAH IS OUR DEEN, therefore when Sheikh Muhaddith Dehlwi (rahmatullahi alaihi) said: "Whoever invents an opinion in the Deen, which is not from the Deen, that opinion is rejected." It means that anything which is introduced into the Shariah, which is not from the Shariah is rejected.

SO, AS WE MENTIONED IN THE BEGINNING, IF MEELAD, URS, FAATIHA ETC. IS PART OF THE DEEN (SHARIAH), THEN BRING FORTH YOUR PROOF FROM ANY OF THE VALID SOURCES.

IF YOU CANNOT GIVE RELIABLE PROOF TO SUBSTANTIATE THESE OR ANY OTHER PRACTISES, THEN NATURALLY, THESE ARE MERELY OPINIONS OF THE UNINFORMED AND MISGUIDED FEW.

Molvi Hamidi struck the nail on the head, and incidentally on his coffin when he states:

"In fact ruling of it being Haraam or bad bidat will only be justified if it is opposed to Shariah or changes it.."

Meelad, Urs, loud Zikr in the Musjid, Faatiha etc. are in fact, according to Moulana Hamidi's words, Haraam and a Bad Bid'a, because they cannot be justified as being part of the Shariah, and they are acts which are opposed to the Shariah.

It stands to reason, that if an act is regarded as being part of the Deen, then it must be proven from the sources of the Shariah. If it cannot be conclusively proven, then it must be in opposition to the Deen.

As for the participants in Meelad, Urs, Faatiha, etc., we ask the following question:

Considering the punctuality , vigour and constancy with which you carry out these acts, how do you regard these to be in the Deen ?

Would you say they are Sunnat ? Waajib ? Fardh ?

If your answer is any of the above, then take note that you are changing the Deen!

Finally, Molvi Hamidi quotes from Mufti Mahmood Hassan Gangohi (rahmatullahi alaihi):

"To invent anything against the truth which has been proven from the Holy Prophet (sallallahu alaihi wasallam) according to knowledge, practice or condition is called bidat."

Thereafter, Molvi Hamidi states:

"According to this definition if something is not against what has been proven from the Holy Prophet (sallallahu alaihi wasallam) is not bidat, even though it did not exist in the first three periods of Islam."

A good play of words, but not convincing.

Rather interpret Mufti Mahmood (rahmatullahi alaihi)'s words like this:

"For an act NOT to be called a Bid'a, prove that it is according to the knowledge, practice and condition of Nabi (sallallahu alaihi wasallam)."

The interpretation given by Molvi Hamidi, will apply to anything which is not part of or believed to be an integral part of Deen. For example, we cannot say that it is Sunnah to drive a car, because it did not exist during the time of Nabi (sallallahu alaihi wasallam). On the other hand, we will not say that it is Haraam or a Bid`a to drive a car, because we do not regard driving a car as part of the Deen, nor do we claim any reward (Thawaab) for driving.

Yes, if an act is believed to be part of the Deen, as the "Sunni" clique regard their Meelad, Urs, Faatiha etc., because they anticipate reward thereby, then we say this is HARAAM and a BID`A, because it neither existed during the time of Nabi(sallallahu alaihi wasallam), nor the Sahabah (radhiallahu anhum), nor the Taabi`een (rahmatullahi alaihim). Because an act did not exist during these golden eras, notwithstanding that conditions for carrying out these acts were there, for example, the Sahabahs could have celebrated the anniversary of Nabi (sallallahu alaihi wasallam) - Meelad - if they wished, but this is NOT proven from any source, that such acts were in fact practised or sanctioned, explicitly or by implication, hence they are Bid`a.

Nabi (sallallahu alaihi wasallam) said;

"My Sahabahs are like guiding stars, whichever one of them you follow, you will be successful."

SUCCESS FOR A MUSLIM, LIES IN ONLY FOLLOWING THE COMMANDMENTS OF ALLAH TA`ALA AND THE SUNNAH LIFESTYLE OF NABI MUHAMMED (sallallahu alaihi wasallam), AS PRACTISED BY HIM AND HIS SAHABAH-E-KIRAAM (radhiallahu anhum ajmaeen).

AND ALLAH TA`ALA ALONE KNOWS BEST.

1420 - 1999.

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CHAPTER ON FOLLOWING THE SUNNAH, THE PIOUS PREDECESSORS, AND REJECTING BID'AH.

Hadhrat Abdullaah bin Mas'ood (R.A) reproaches a group who changed the method of dhikr.

Abu Nu'aim (R. A) reports in Hilya (Vol.4 Pg.381) from Abil Bakhtari (R. A), who says, "Someone informed Hadhrat Abdullaah bin Mas'ood (R.A) about a group of people who used to sit in the Masjid after Maghrib. A person from amongst them tells the others, 'Recite Allahu Akbar in such and such a manner. Recite Subhaanallah in such and such a manner. Recite Al Hamdulillaah in such and such a manner.' Hadhrat Abdullaah bin Mas'ood (R.A) asked, 'Do they then do as he says?' 'Yes, replied the person.' Thereupon, Hadhrat Abdullaah bin Mas'ood (R.A) told him, 'Inform me when you see them gathering again.'

Hadhrat Abdullaah bin Mas'ood (R.A) then came to this group, wearing his high hat, and sat with them. When he heard what they were saying, he stood up (he was a stern man). He said, "I am Abdullaah bin Mas'ood. By Allaah, besides Whom there is none worthy of worship! **Verily you people have certainly perpetrated a bid'ah most unjustly!**" The narrator says that Hadhrat Abdullaah bin Mas'ood (R.A) may have added the words, "**Are you people superior than the companions of Muhammad (sallallahu-alayhi-wa-sallam) in knowledge?**"

Ma 'dad said, "By Allaah! We never intended to perpetrate a bid'ah unjustly, nor are we superior than the companions of Muhammad (sallallahu-alayhi-wa-sallam) in knowledge." Amr bin Utba said, "We seek forgiveness from Allaah."

Thereupon Hadhrat Abdullaah bin Mas'ood (R.A) told them, "It is compulsory for you to follow the path. Strictly adhere thereto. By Allah! If you will do so, you will have advanced far ahead. Verily, if you start going left and right, you will stray far off."

The narration of Tabraani records, "The news reached Hadhrat Abdullaah bin Mas'ood (R.A) that a group of people were sitting in the Masjid between Maghrib and Isha..." The rest of the narration is like the one above. The only difference is in the following words:

"Hadhrat Abdullaah bin Mas'ood (R.A) said to them, "**You people have certainly perpetrated a bid'ah most unjustly, otherwise we, the companions of Muhammad (sallallahu-alayhi-wa-sallam), must have strayed.**" Amr bin Utba bin Farqad said, "We seek forgiveness from Allaah, Oh Hadhrat Abdullaah bin Mas'ood (R.A), and we repent to Him." **Hadhrat Abdullaah bin Mas'ood (R.A) then ordered them to disperse.**

Abul Bakhtari (R. A) also says in the narration of Tabraani, "Hadhrat Abdullaah bin Mas'ood (R.A) saw two groups in the Masjid of Kufa. He stood between the two and asked, 'Which of you two was before the other?' When the one group said that they

were first, Hadhrat Abdullaah bin Mas'ood (R.A) ordered the other group to join them, thereby combining the two into one.

An authentic abridged narration of Tabraani states that Hadhrat Abdullaah bin Mas'ood (R.A) approached them covering his face. He said, "Whoever recognises me will have recognised me. As for those who do not recognise me, I am Abdullaah bin Mas'ood. Are you people more rightly guided than the companions of Muhammad (sallallahu-alayhi-wa-sallam)?" The narrator says that Hadhrat Abdullah bin Mas'ood (R.A) also may have added, **"You people are definitely clinging to the tail of deviation."**

Tabraani has also reported the narration in his Kabeer from Amr Ibn Salma (A.R). he says that they were sitting at the door of Hadhrat Abdullaah bin Mas'ood (R.A)'s home between Maghrib and Isha, when Hadhrat Abu Moosa Ash'ari (R.A) came to the house saying, "Come with me, Oh Abu Abdur Rahmaan [Hadhrat Abdullaah bin Mas'ood (R.A)]." When Hadhrat Abdullaah bin Mas'ood (R.A) came out from the house, he asked, "Oh Abu Moosa! What brings you here at this hour?" Hadhrat Abu Moosa Ash'ari (R.A) replied, "By Allaah! **The only thing that brings me here is something that I have seen, which has frightened me, yet it seems good.** There is a group sitting in the Masjid with a person telling them, 'Recite Subhaanallah in such and such a manner. Recite Al Hamdulillaah in such and such a manner.'"

Hadhrat Amr bin Salma (A.R) says that they accompanied Hadhrat Abdullaah bin Mas'ood (R.A) to the Masjid. When he arrived there, he told the people, **"You have wandered astray so swiftly, even while the companions of Muhammad (sallallahu-alayhi-wa-sallam) are still alive in your midst, his wives are still young, and his clothing and utensils have still not changed!(have not gone old)** Count your evil actions, for I stand surety onto Allaah that your good actions will be counted."

THE STATEMENT OF HADHRAT ABDULLAAH BIN ZUBAIR (R.A) WHEN HIS SON SAT WITH A GROUP WHO BECAME ECSTATIC AS THEY ENGAGED IN DHIKR.

Abu Nu'aim (R.A) has reported the following narration in Hilya (Vol.3 Pg.167) from Hadhrat Aaamir (R.A.), the son of Hadhrat Abdullaah bin Zubair (R.A). He narrates that he once came to his father, who asked him, "Where have you been?" The son replied, "I found a group of people. **I have not seen anyone better than them.** They engage in dhikr and one of them trembles and grows ecstatic till he falls unconscious due to fear for Allah. I was sitting with them."

Hadhrat Abdullaah bin Zubair (R.A) instructed his son saying, **"Never sit with them again!"** When he detected that this did not make an impression on his son, he added, "I have seen Rasullullah (sallAllaahu-alayhi-wa-sallam) recite the Qur'aan, and I have seen Hadhrat Abu Bakr (R.A) and Hadhrat Umar (R.A) also reciting the Qur'aan. Nothing like this ever happened to them. Do you think that these people fear Allaah more than Hadhrat Abu Bakr (R.A) and Hadhrat Umar (R.A)?" The son, Hadhrat Aamir (R.A.) says, **"I realised that this was as he said, thus I left these people."**

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